

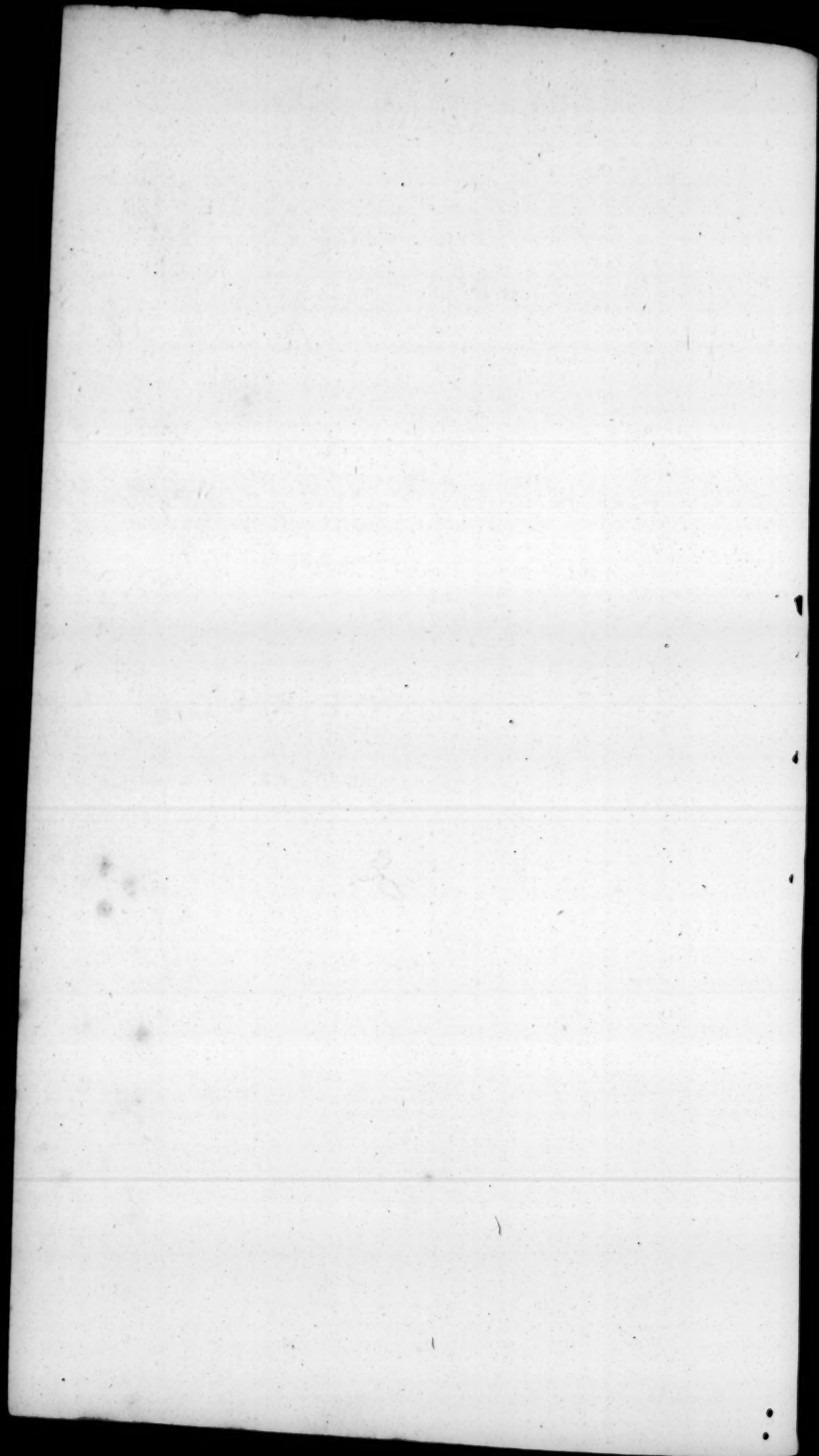
FOREIGNERS

THAT MAY INTERFERE,

AND

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— but of this be sure ;
 To do ought good, never will be our task ;
 But ever to do ill our sole delight.
 As being contrary to his high will
 Whom we resist. If then his providence,
 Out of our evil, seek to bring forth good ;
 Our labour must be to prevent that end
 And out of good still to find means of evil.

PARADISE LOST.

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FOREIGNERS THAT MAY NOT INTERFERE.

“ **A**MONG the incivilities by which
“ nations or individuals provoke and irri-
“ tate each other, Mr. Burke’s pam-
“ phlet on the French Revolution is an ex-
“ traordinary instance. Neither the people
“ of France, nor the National Assembly,
“ were troubling themselves about the af-
“ fairs of England, or the English Parlia-
“ ment; and why Mr. Burke should com-
“ mence

“ mence an unprovoked attack upon them,
 “ both in Parliament and in public, is a
 “ conduct that cannot be pardoned on the
 “ score of manners, nor justified on that of
 “ policy.”——Rights of Man, by Thomas
 Paine, Secretary for Foreign Affairs to Con-
 gress, in the American War, &c. &c. &c.

Oh, fie ! Mr. Burke ; that a person of
 decorum like you should take such liberties
 with your neighbours ; that you should
 permit yourself, *a foreigner*, to meddle
 with what does not concern you, whilst
 the National Assembly, good souls, shewed
 you such an example, by confining them-
 selves to their own affairs ; indeed it is a
 great breach of *good manners* ; “ and, to say
 no worse of you, it must be confessed you
 are very provoking.” I own *I am a fo-*
reigner too ; and belong (if I am a citizen
 any

any where) to a Republic on the other side the Atlantic ocean, and therefore am as little called upon as you are to trouble my head with the politics of France or of England ; but then here lies the difference between us—my interference is justified by the cause I am engaged in, which is the cause *of humanity*, the common interest of all mankind. Whilst you are defending the destructive system of order, peace, government by laws, and that bane to the *rights of man*, Religious institutions ; my laudable endeavours are exerted to set loose all the ties by which personal safety, and the secure enjoyment of property, those antiquated prejudices, are cemented together. Can you plead the same right, *uncivilly*, to throw a bucket of water into the house of your next door neighbour,

that

that I claim to set it on fire? If I make free with such things as parliaments, magistrates, princes, kings, and aristocrats, whenever they fall in my way ; can that justify your presumption, when even the respectable Poissardes, les Dames de la Halle, nay, when that ornament of our nature, the virtuous and lamented Mirabeau, has not escaped the insolence of your censure. I have told you, that a valet de chambre (I beg pardon), a secretary of the ex-cardinal archbishop of Sens, my very intimate friend, gave it me under his hand, that he thought it impolitic for France and England “ to worry each other for no
 “ purpose but to encrease burdens and
 “ taxes.” This oracle should have made you pause, “ when you saw prejudices
 “ wearing away” on that side the water,
 instead

instead of opening the eyes of your countrymen, whilst some of the elect on your side of it were using their endeavours to remove *prejudices* amongst you in like manner. Who knows whether, when France becomes a republic, she may tolerate Great Britain as a monarchy, whether “the seeds of a new inveteracy” may not be sown, and the two nations “never cease to be enemies.” The truth is, and I tell it you plainly, you are all of you a country of fools and knaves; and, whether you know it or not, are extremely unhappy. Indeed how can it be otherwise. Political happiness is an invention of yesterday, and we have the honor of the discovery; but we scorn, like the custom of your slaves under despotism, to secure to ourselves the exclusive exercise of our invention by

letters patent. We delight, on the contrary, in spreading our missionaries secretly, at no small expence, through every Court in Europe, that all the world may, by degrees, partake of the same advantages.

Wherever we find a knot of discontented Dissenters or visionary Fanatics, a club of necessitous adventurers, a disappointed, ambitious, intriguing spirit, and who builds his hopes of power upon disorder and confusion, we insinuate our principles, inflame the passions, propagate falsehoods, whisper calumnies ; in a word, revive every exploded art we have so much detested in the followers of Ignatius. Thus we accomplish our glorious purposes, and bring about that state of anarchy which we avow to be the basis of a free Constitution ; in truth, the only basis of
any

any thing that deserves the name of a Constitution. Witness to the success of these honorable practices in my own country, and to the effects they produced upon so many ruined individuals, could I do less than generously return the obligation which France had laid us under by lending myself to the same great cause in her dominions? Oh, Sir, if you too would co-operate with us in your own country, “ what an opportunity it would afford “ you of doing some good also.”—Could you know the satisfaction we feel in our dark cabals, where the train is laid, where we fabricate the arts that are to draw the unsuspecting dupes to our lure; the self applause with which we behold the lie of the day, that we have whispered in secret, catch from ear to ear; and the mine spring

where there is the least appearance of danger, to blow into the air the lives, fortunes, and characters of our victims; if you could conceive the exultation that we feel at the credulity and imbecility of our instruments, and the pride of guiding the machine to the greatest purposes by the vilest packthreads, that are visible only to us: in short, could you once taste the joy of undoing your country, and rioting in the spoils of universal ruin of your own creating, believe me you would renounce for ever the tame glory of a good citizen for the immortal laurels of a patriot. You, and thousands like you, may live in poverty, and go unattended to your graves, with scarce a name inscribed over them; whilst the fame of Mirabeau extinguished his crimes when living, converted his miserable

ferable debts into a sum, it is said, of three millions of livres (125,000 l. sterling) in a few months, and entitled his venerable ashes to such obsequies as will in future be refused to their Monarchs.

Does your nature prompt you to revenge? you have only to circulate in the dark a slander, however improbable, upon the man you hate to incite a popular fury, he is instantly an *Enemy to the People*, if of higher rank, an *Aristocrat*; if a farmer, he is a regrotor; if a simple citizen, he is a concealer of arms and ammunition: be he who he will, you deliver him over to be torn to pieces; and, what is more, have the grace to disavow the act when it is done, and throw it upon *the Mob*, as you qualify them, “ those followers of the
“ Camp rather than the Standard of Li-
“ berty

“ berty at the commencement of a Re-
 “ volution.” Do you wish for riches?
 acquire first the confidence of the people,
 by flattering their passions, and reviling
 their superiors. Tell them *we are all equal*;
 that their rulers are tyrants; that the
 meanest citizen is competent to take their
 places; that a blacksmith would make a
 good Chancellor; a butcher, a Lord Cham-
 berlain; a staymaker, a Commander in
 Chief; and the hangman, archbishop of
 Canterbury; you may then fill your pock-
 ets as fast as you please; all you do will
 be sanctified, and all parties will come
 with their hands full to buy your protec-
 tion. Is power your object? Contrive
 popular elections, raise a clamour against
 establishments the most revered, remove
 out of your way every institution that
 stands

stands in the road of your ambition, and sacrifice or intimidate every person who opposes your career: cabal, flatter, bribe, betray, and you will soon get to the top of the ladder, and look down upon the groveling spirits under your feet. My dear friend we were once engaged in the same cause, the cause of Liberty: do not suffer impertinent scruples, and a tribe of sniveling virtues, unworthy of a great genius, to damp your ardour—renounce for ever the defence of *Order*, come over to our banners, and I will guide your steps in the glorious path with all the zeal and ardour that becomes a

FIRE-BRAND.

F I N I S.

